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the Students of

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Congregational Churches

of the

Middle West

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Greeting

This is the first Graduation Number of the Register. We send it out to Students, Alumni, and Friends, with our greeting.

It has been the aim of the Staff to make the publication as representative as possible of the work carried on here.

We recognize the limitations of this first small effort, but hope that in some degree it expresses our love for Chicago Seminary.

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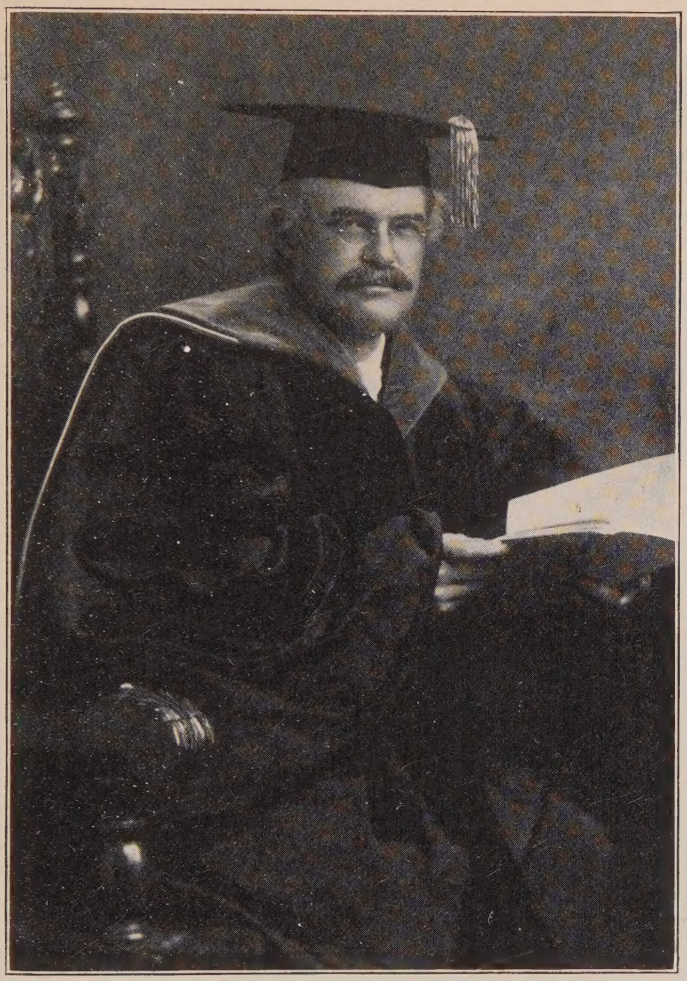


TO OZORA STEARNS DAVIS

whose indomitable energy and Christian statesmanship epitomize the spirit of the Chicago Theological Seminary, and whose scholarship and consecration to Christian service are worthy our emulation, we, the students of this Seminary, affectionately dedicate this volume.

CARPENTER CHAPEL

Historical Sketch

President Ozora Stearns Davis

THE story of Chicago Seminary is bound up closely with the development of Christian education in the Middle West. The pioneers were men who believed in the establishment of colleges for the education, not only of Christian leaders, but of all the people. They carried out the ideals of the founders of New England.

After the founding of such colleges as Illinois, Knox and Beloit, theological departments were established in several of them; none, however, came to any successful issue.

Finally about the year 1853 a proposition was made in Michigan to the state Association of Congregational Churches for the establishment of a theological department at the University, to be modeled on the plan of the lecture term and reading term then employed in medical schools. That is, the students were to reside at the University for a part of the year, hearing lectures from professors; and, for the remainder of the year, were to work with ministers and carry on courses of reading directed by the professors. This proposition involved only a theological department for the University of Michigan.

A few months later another plan was proposed in Illinois. It originated with Rev. Stephen Peet, pastor at Batavia, Ill., and Rev. G. S. F. Savage, pastor at St. Charles. In conference these two men outlined a broader plan for a Theological Seminary. This proposition looked to the establishment of an institution which should represent all the Congregational churches of the Middle West, should be modeled on the general standard of the seminaries in the east, and should aim especially to raise up a ministry for the churches of the interior. The plan was proposed to a conference of invited representatives of churches in Illinois and Wisconsin and it was agreed that the enterprise should be undertaken as soon as possible.

After conferences between the brethren in Michigan and Illinois, the Michigan churches were found agreeable to the broader plan and finally, at a convention held in Chicago, September 26, 1854, the general outline for the new institution was agreed upon. A Congregational Theological Seminary was to be located in Chicago with thorough courses of study; the lecture term and reading term were to be employed; also a course of study was to be offered to men who had been unable to prepare by a college course. Active steps were taken to raise funds for the institution. One of the important questions which was settled at that time was the character of the board of trustees. This was not to be a close corporation, but was to be composed of men chosen directly by the churches, whose representatives should meet once in three years in a Triennial Convention.

The Seminary now entered upon a period of severe testing. Rev. Stephen Peet had been chosen the financial agent for the new institution and had given himself with great devotion to the enterprise. He died suddenly in March 1855. His picture in the parlor at Fiske Hall shows a man of noble bearing and his name should be known among the friends of Chicago Seminary as one of its great benefactors through the gift of his personal service to the institution. There followed a period

of four years filled with doubt and uncertainty. Every effort was made to secure general fund for current expenses and to obtain endowments as soon as possibl Professors were elected, but declined their calls. One of the directors said that th new enterprise was like trying to start a steamer on an ocean voyage with on coal enough to last half way over.

Finally, however, Joseph Haven, of Amherst College, was elected professor Systematic Theology, Rev. Samuel C. Bartlett, then pastor of the New Englan Church in Chicago, professor of Biblical Literature, and Professor F. W. Fisk, Beloit College, professor of Sacred Rhetoric. October 6, 1858, the Seminary w opened in the parlors of the First Congregational Church, then worshiping at th southwest corner of Washington and Green streets, with two professors present an ten students. The number of students was soon increased to sixteen, who we distributed in Christian families, where they were entertained, in many cases with out expense, during the first year. The students of the Seminary ought to ha peculiar regard for the building, which is still standing, in which the Seminar was opened.

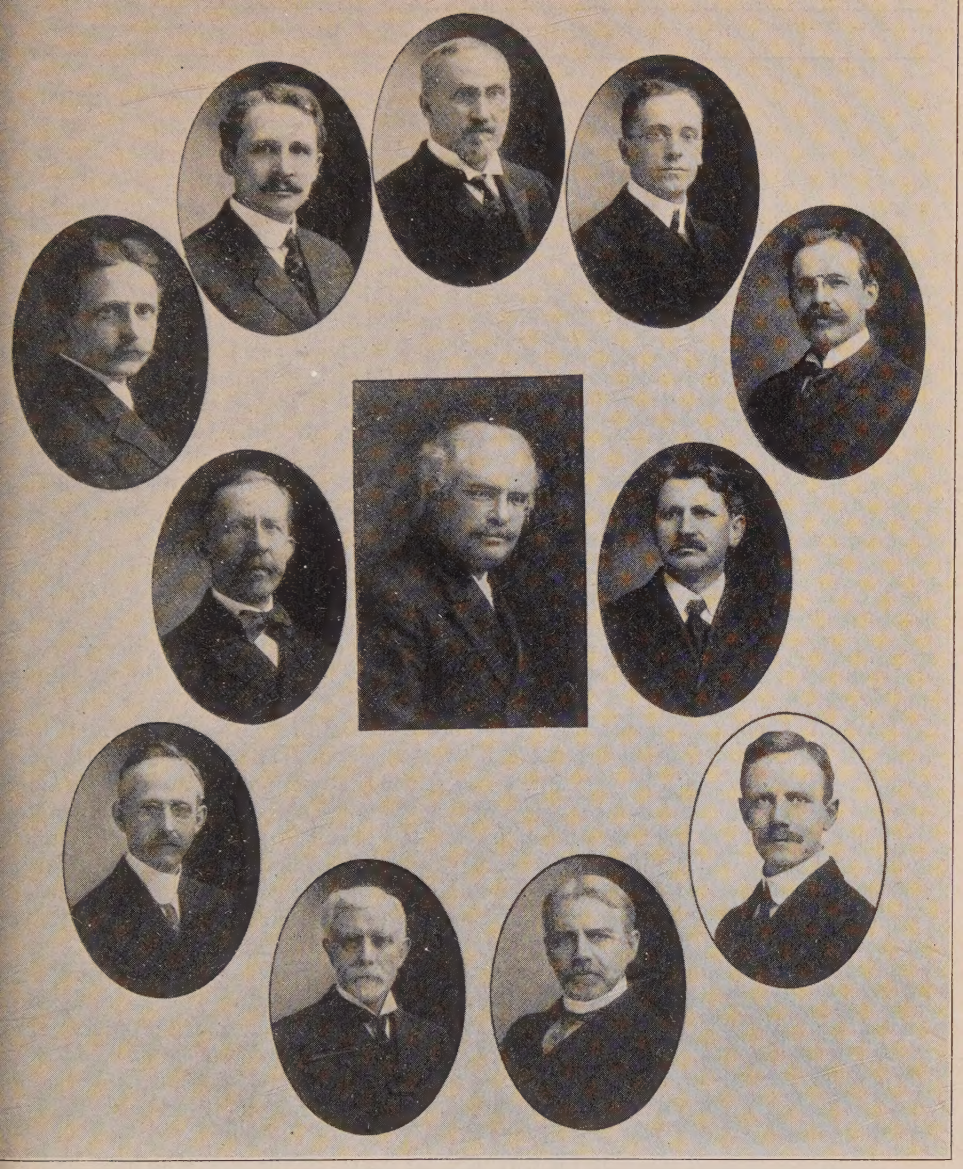
The founders of the Seminary did not intend to erect dormitories for the st dents, but to have them located with Christian families in the city.

A letter to Prof. Fisk, written February 24, 1860, by the treasurer, gives an inside glimpse of the struggles of those years. He writes: "My very de friend: Pardon me that I have so poorly attended to your wants. I enclose a che for $75. I imagine your astonishment, your utter amazement, your complete no plussedness when I inform you that this $75 does not come out of my own pocke but that last night there were $78 and several cents in the treasury of the Chica Theological Seminary. Collections are improving. Hurrah."

We cannot follow the story of the next few years while a permanent home f the institution was being sought. Finally, the present location was fixed upon, an in 1865 Keyes Hall was built and named in honor of Deacon Willard Keyes Quincy, Illinois. This provided lecture rooms, library, chapel, treasure's offic and sleeping accommodations for thirty-eight students.

The history of the Seminary is bound up with the names of a distinguish company of men. Professor Fisk, who later became President, was known ever where for the phrase which was ever on his lips, "Our beloved seminary." Profess Boardman, Emeritus Professor of Systematic Theology now, was for many years distinguished teacher in the institution. Professor Wilcox, whose gracious presen we are missing so sorely these days from the chapel, was for many years professor Practical Theology. Professor William Douglas Mackenzie, now President Hartford Theological Seminary, was the occupant of the chair of Theology un 1904. Two names of peculiar significance in the development of the institution a Samuel Ives Curtiss and Hugh McDonald Scott. The service which these m rendered to the Congregational churches of Chicago and the Middle West is beyo all estimate.

The buildings have been erected as the needs of the Seminary increased. T front of Carpenter Hall was erected in 1868, Hammond Library in 1883, Fisk H in 1889; and Carpenter Chapel was remodeled in 1900.



THE SEMINARY FACULTY

Clarence Augustine Beckwith, D. D.

Frank Gibson Ward, Ph. D. Frederic Breading Oxtoby, B. A., B. D.

Henry Augustine Smith, M. A. Frederick Mason Blanchard, M. A.

Graham Taylor D. D., LL. D. Frank Wakeley Gunsaulus, D. D., LL. D.

Ozora Stearns Davis, Ph. D., D. D., President

Henry Hammersley Walker, Ph. D. Benjamin Willard Robinson, Ph. D.

Mowry Davis Bisbee, M. A. Benjamin Frank Aldrich, Ph. D., D. D.

Class Room Impressions

Harold E. Parr

THIS is no attempt to analyze the personality of the professors, neither is i an effort put forth to eulogize the instructors. These class room impressio are the plain thoughts of a student who has been privileged to receive instru tion and guidance from each of the professors in the English department.

In the New Testament department, Dr. Robinson is an efficient leader. I addition to his thorough knowledge of his New Testament problem, he has those fi qualities that win one's respect and admiration. We are impressed by the gentl manly, courteous manner with which he always respects any statements the stude makes, and by his generous sympathy with attempts to come to a decision upo matters in question.

In his class room we feel the influence of the scholar, for his method and h zeal in the quest of truth make us have a profound respect for scholarly and scientif procedure and fill us with enthusiasm.

In the Old Testament department, Professor Oxtoby has been with us for tw years now. The longer we are with him, the more our admiration grows. We a feel that here is a teacher and chum whose association makes life richer. His geni personality, his splendid scholarship, his buoyant spirit, give him high esteem amon the students, and make his class room hours unique experiences of learning, humo and sincere comradeship.

When Theology is mentioned, some begin to think of dry-as-dust discussion tomes of books, and fruitless arguments. But when one has been in the class roo with Professor Beckwith he gets a new conception. Presented with the backgroun of solid scholarship by a widely read man, it becomes a living subject demandi such high thinking as the true student loves. His personality is unique. The quic flashes of humor which illumine his lectures and discussions, his readiness to spe time in discussions with students in his study, his sincere concern for any who a perplexed, make the hours in his class room and the friendship he so freely giv opportunities that we would not willingly miss.

Standing in the midst of "vital issues" is the man whose lectures are an oppo tunity unequaled. As one listens to Professor Graham Taylor he feels things st within him; he understands why his name is a synonym for social progress. H intense love for men, amounting to a passion; his sincerity, his broad vision, h splendid heroism in bringing his thought to the front, cannot be adequately state here. One's conception of the ministry, after listening to Professor Taylo lectures, is that it is a "Man's Job."

Professor Walker has won his way into the hearts of the men who have had th opportunity to come under his influence. There is something sympathetic an delightfully informal about this man. We have learned to admire the man wh asks us to do the work a scholar should do.

We are now glad to be asked to maintain the precision, accuracy, depth o scholarship, and standards which call for a man's keen intelligence and hone application. In the class room, Dr. Walker has an alertness that keeps his subje

alive and interesting, and under his guidance the maze of doctrinal discussions and controversy become plain and yield valuable results.

The department of Religious Pedagogy is under the guidance of Professor Ward. His careful judgments and discrimination have proved valuable to his students. He is teaching an important subject and he elucidates its problems clearly and fruitfully. He displays an eagerness to work with the student in coming to new findings that is encouraging. His open-heartedness and comradeship are among the characteristics that give him his distinctive place among the students. While speaking in this way, we may mention the spirit of brotherliness existing between instructors and students. The attitude of the faculty is a real encouragement to the student, and the brotherly informality makes life here very happy.

The artistic and æsthetic side of our life is nurtured by the genial teacher of Church Music and Hymnology, Mr. H. Augustine Smith. He opens the mind to a new and truer appreciation of art and music. Coupled to a profound knowledge of music and theory is a happy, kindly disposition, and a warm friendship with his pupils. It is an hour well spent to step over to the New First Church and see the remarkable work he is doing with his children's choirs, and with his adult choral union.

Overseeing the library, and doing occasional teaching, is Professor Bisbee, whose quiet, gentle manner draws one closely to him. He lives with us in the dormitory and shares in our little functions and social gatherings. His unobtrusive personality makes us appreciate and care for him.

Dr. Gunsaulus is so well known that one need not try to express the charm and power of this master preacher and orator. When apart from his large audiences, and in the quiet of the class room, his charm is increased and his power intensified. Cold indeed is the man who cannot be kindled to a great enthusiasm after hearing Dr. Gunsaulus.

We have with us now one of the rarest of men in the person of Dr. Aldrich. His contributions to Pastoral Theology are the outcome of a ripe and rich experience. His lectures have moved us to feel the greatness and importance of our task. We appreciate this unfolding of what a man has felt and met with in his work among the people in their homes and in the solution of their problems.

If you want an hour that is one of rare opportunity, step into the class of Professor Blanchard. There is evidently something in public speaking that is worth knowing. Incidentally, there is something about ourselves that is worth knowing, too, and Professor Blanchard shows us, ourselves, as we really are. We are all benefited by the kindly advice and instruction of the leader of this department.

We have one certain cure for all feelings of discouragement or "blues" in our Seminary. In the classes of Dr. Davis, our President, one cannot long be despondent. The irresistible humor, sound pedagogy, keen scholarship, make the time in his class room a rich experience. We feel rejuvenated after an hour with him. We must record the paternal interest and solicitude with which he shares the life and thought of his pupils. The door of his office is ever open to the students. To meet Dr. Davis is a privilege; his friendship is an honor; to have him as an instructor is a valuable experience; to have him President of "Chicago Theological Seminary" is the "Greatest Thing in the World!"

The Senior Class

Harold Ernest Parr.
Born, Birmingham, England.
Waverly Road High School,
Birmingham University, '07-08,
University of Chicago, 1909.
Location: First Congregational Church, Princeton, Ill.

Bertram Alvin Gamsby Willoughby.
Born, Orono, Ontario, Canada.
Harriston, Ontario, High School,
Central College, B. A., 1905.
Location: St. Paul Congregational Church, Chicago, Ill.

Frank Babcock.
Born, Van Buren County, Michigan.
Olivet Academy,
Washburn College, B. A., 1909.
Location: Park Street Congregational Church, Mazon, Illinois.

Vaughan Dabney.
Born, Paducah, Kentucky.
Paducah High School,
University of Kentucky,
Bethany College, B. A., M. A.
Location: Douglas Park Church of Christ (Disciples), Chicago, Illinois.

William Henry Skentlebury.
Born, South Haven, Michigan.
Lake Odessa High School,
Michigan Normal School, '03-'04,
Olivet College, B. A., 1909.
Location: First Congregational Church, Whiting, Iowa.

Miloslav Filipi.
Born, Hrabesin, Bohemia.
Kansas City High School,
Bellevue College, B. A., 1909,
Presbyterian Theological Seminary, Omaha, B. D., 1911.
Location: Post-graduate work.

George Milne.
Born, Dundee, Scotland.
Palmer College, B. A., 1898; M. A., 1902.
Location: North Berwyn Congregational Church, Oak Park, Illinois.

Norman E. Sinninger.
Born Marshall County, Indiana.
Peru High School,
Oscaloosa College, B. Lit.,
Iowa Christian College, B. D., 1909.
Location: First Congregational Church, Freeport, Illinois.

Eugene Cornelius Lawrence.
Born, Hemmingway, Mississippi.
Tougaloo University,
Talladega College, B. S., B. D., 1911.

The Senior Class

B. A. G. Willoughby

TO write an estimate of an individual is difficult, to set forth an estimate of a group is harder still; and when that group is a class of sensitive theologs the task is well nigh impossible. When in the fall of 1909 eight men went into the Seminary Office to matriculate an estimation was far removed from the mind of anyone. But when, after a few weeks of Encyclopedia, in which we were introduced to a number of terms we never heard before, and hope never to hear again, we began to think that if we lived long enough we might know something after all.

That first year was a trying one. The death of Professor Scott the spring before made some alterations in the curriculum necessary. The retirement of Professors Harper and Ferris, through illness, further disarranged the calendar. We found the faculty, however, the essence of sympathy. And when the first year's work was over we felt that our heads were so full of knowledge that we must go to our summer fields and tell our long suffering hearers our new discoveries.

On reassembling for the second year we found that two of our men had gone East to finish their education. Partially to make up for this, we gladly welcomed to our number a Disciple brother, who cheerfully undertook to leaven the Congregational lump with the teachings of Alexander Campbell. Our great struggle this year was with Church History, especially the History of Doctrine. We never could understand why the early theologians had such absurd notions of things. But what was more difficult to understand was why we should try to remember what they believed. More than once have we said, "They are dead, let their foolish ideas die with them."

The present class consists of nine men. For, although one of our men dropped back into the middle class, three new ones registered with us. We are not philosophers. In fact, we willingly confess that the philosophical language of Bowne in Theism is beyond us. In fact, if we were outlining a Seminary course, we would leave Theism out. On the other hand, the men of 1912 are intensely practical. We have taken great delight in Professor Taylor's lectures in Social Economics, and we have wished that the time would speedily come when we could apply his teachings. The same has been true of Professor Davis' lecture on pastoral theology and Professor Ward's lectures on Religious Education.

And now our Seminary days are over. It is not without regret that we say it, for these have been days of great privilege. The influence of the Faculty upon our lives through instruction and inspiration is eternal. Three years of life in this great city, with its seething masses of people, its wickedness and its virtue, its problems and its plans, has broadened our sympathies and equipped us to carry out the purpose for which we came, the service of God among men.

Yes, our students days are over. We go to our several fields with trials and triumphs, defeats and victories, before us. But our Seminary days have taught us that the work to which we have devoted our lives is the best possible. And to that work we go, in His name and in His strength, who came not to be ministered unto, but to minister.

INSTITUTES' FACULTY

Moritz Ernest Eversz, M. A., D. D.
German Institute

Fridolf Risberg, D. D.
Swedish Institute

Reinert August Jernberg, D. D.
Danish-Norwegian Institute

Magnus Egidius Peterson
Swedish Institute

Otto Christopher Grauer
Danish-Norwegian Institute

Hermann Obenhaus, B. D., M. A.
German Institute

An Appreciation of the Foreign Institutes and Their Instructors

Professor Ozora S. Davis

ONE of the important features of the Seminary's usefulness is the foreign institutes. These are designed to train ministers for work in our German and Scandinavian communities. Those of us who speak only the English language little realize the adjustments which must be made by those of other tongues who seek to make their home with us. The longing for old scenes and old sounds must amount almost to a physical hunger at times. The minister of religion is a great factor under such circumstances. And when the minister himself can use both the language of the old country and the new he becomes a friend of great worth.

They are great go-betweens of nations across the water and of our own country. The reach of this fact is evident as one realizes that three of the instructors in the institutes, in addition to their teaching work, are superintendents in their respective departments under our Congregational Home Missionary Society.

Dr. Eversz is Professor of Practical Theology, as well as the superintendent of our German work. Although born in Germany, all but the first few years of his life have been spent in the United States. He is a veteran of the Civil War of the rank of lieutenant. After finishing his education and spending over twenty years in the pastorate he took up the larger work which takes him throughout our western states.

Mr. Grauer, a native of Norway, has been at home with the exception of eight years near Chicago. He was converted in the old Tabernacle Church, where he was for a long time a member and an active worker. For five years he has had, in addition to his teaching work in the Seminary, the supervision of our Danish-Norwegian and our Slavic work.

Dr. Risberg came to this country twenty-seven years ago. He is at once director of the Swedish Institute, Professor of Theology, and also superintendent of our Congregational Swedish work.

In addition to these men, who have the national interests under their charge, there are three other teachers. Mr. Obenhaus is director of the German Institute, Professor of Theology, and teacher of any subject which needs him, and minute man to respond to any call from our German churches between the Great Lakes and the Rockies. He has been with us for the last seven years. Dr. Jernberg, director of the Danish-Norwegian work, has had the longest connection with the Seminary of any of the present Board of Instruction. He began his teaching in 1885 and has been in continuous service since then. Mr. Peterson came to the Seminary in 1890, after six years of pastorate here in America, as professor in the Swedish Institute.

Three things may be mentioned concerning these men. They were all of them born across the water. They are important factors in the religious life of their peoples; they are equally important in our national life. The instructors of the institutes have been with us a great deal longer than any of the other members of the Board of Instruction. Their average term of service for the Seminary has been nearly fourteen years.

The Danish-Norwegian Institute

George Anderson.
Born, Risör, Norway.

Peder Andreas Nordstrand.
Born, Aalesund, Norway.

Arthur Larsin.
Born, Christiania, Norway.

Christian Foss,
Born, Lyngdal, Norway.

The German Institute

Charles Henry Maas.
Born, Neu Schimanen, Germany.
Gymnasium of Ratibor,
Moody Bible Institute,

Location: Marshall Islands Mission, under the American Board.

August Sakowsky.
Born, Neu Schimmanen, Germany.
Realschule, Recklinghausen.

Location: Naperville, Ill.

The Swedish Institute

Anders Gottfried Lund.
Born, Bengtsfors, Sweden.

David Emanuel Erickson.
Born, Sköfde, Sweden.

Middle Class Roll

Boardman, Charles Watkins
B. A., Beloit College, 1907
Dale, William Wilbur
B. A., University of Illinois, 1910

Errington, Frederick
Hartley Theological College, 1906-1908
Hammond, William E.
Hartley Theological College, 1907-1909

Hanna, George Thomas
McCormick Theological Seminary,
1909-1910

Johnson, William Henry
Cliff College, England

Jones, Warren Gilbert
B. L., University of Wisconsin, 1899

Krueger, Ernst T.
B. A., University of Illinois, 1910

Kvaas, Anders
Gymnasium, Kristiania, Norway

Miller, Dudley J.
B. A., Olivet College, 1910

Minty, William Arthur
Nweeya, Paul S.
Urumia College (Persia), 1904

Parmiter, Charles Alfred
Denison University

Putnam, Lemuel Pratt
Colorado College; 1907-1909

Safford, George Chester
B. A., Beloit College, 1902

Tokas, Christie George
University of Athens, 1897

Gilmore, Arthur Harold
Amherst College, B. A., 1906
Andover Theological Seminary, 1906-08

The Class of 1913

Ernst T. Krueger

WE have not sought glory, but if, in the crucible of student experience, fame has come to us, shall we not wear the laurel wreath, and shall anyone point a derisive finger at us, if in time we have come to feel that, after all, we had won it through the bitter struggles of long hours of toil and search for the alchemistic gold of knowledge?

In our first year all the forgotten sermons of the past were ours to analyze, and often we would have been submerged beneath the load of past eloquence but for the bubbling overflow of Prexies pickled witticisms. Did we not groan under the steam-tug pull through the intricacies of Professor Walker's compound, triple-cylinder history of Universe adjustments? Shall we ever forget the course in Old Testament draftsmanship under Professor Oxtoby, in an effort to bring Hebrew history into perspective, and to represent, for example, Tiglath Pileser's conquests of Israel as the tangents to a bi-parted hyperboloid of two naps? What ramifications and fortifications we found in our Introduction to New Testament; verily stouter hearts than ours had quailed before the brilliant array of problems on that field of battle. And even that marvel of oratorical genius, Professor Blanchard, advised us to carry nitro-glycerin charges in our pockets—which we did. Lucky enough were we in those days to spend a little time under the genial master of the music department, and though we of the bass had often to worry through the soprano score by way of practice we found life rather pleasant for the hour. How often were we ambushed in the impenetrable forests of Kant, Schleiermacher, Schopenhauer, and Paulsen, only to be extricated by the master-mind at the head of the department of theology. Professor Ward we came best to know this year, but always we have felt his four-square influence in our lives, and we call him friend. Our charge over the theological ramparts to undying fame would have been even then only half won had we not taken to our hearts that marvel of psycho-physico-sociologico polemics, the Very-great Graham Taylor.

A dozen strong we began, a stalwart each one. Our fame has recruited six more to our ranks to share the glory of our achievements, and now at the close of this middle year we count our days here as the best of our lives. The archives are filled with the records of our doings. That the Seminary could not get along without us we have long been assured. With two years of our course completed we rest in the complacency of well-earned victories.

Within the class is a strong fellowship, which enlivens arduous study, and which has built up friendships that will always be. In student activities we have always found a large place of service, contributing our share in making Chicago Seminary the beloved of her students and alumni and the pride of our Middle West churches.

Junior Class Roll

Allen, Harry Lawrence, Grinnell College, 1905-1907. A. B., Iowa State University, 1908.

Byles, Charles Hinckley, B. A., Bowdoin College, 1911.

Cleave, Eldred, Council School, Cornwall, England, 1898. Crozer Theological Seminary, 1910.

Farwell, Edward Parris, A. B., Harvard University, 1910.

Grey, Alfred Daniel, A. B., Wheaton College, 1911.

Hart, Iral Alva, Knox College, 1898-1903.

Hill, William Ely, University of Illinois, 1909-1911.

Horning, Lawrence, A. B., Doane College, 1910.

Hulburd, Arthur S., A. B., Grinnell College, 1911.

Packer, Percival C., Moody Bible Institute, 1911.

Perry, Percy Lee, Washburn College, 1907-1911.

Schatz, Walter P., Ph. B., University of Wisconsin, 1911.

Smith, Joseph R., Ph. B., Adrain College, 1910.

The Class of 1914

W. E. Hill

LAST fall when the Junior class was "born" (Seminarily speaking) the theological world did truly appear "a big, blooming, buzzing confusion." It was—

Homiletics to right of us,
Liturgics to left of us,
Exegesis in front of us,
Confusion and heresy!

About all we could do was to wander aimlessly about, religiously avoiding the class rooms, and watch order gradually emerge from chaos. Not that chaos was completely annihilated or dissipated. Far from it. Said chaos simply condensed into one sordid unwholesome mass, and landed, kerplunk! right on the gastronomical center of the pit of the stomach of our beloved class business meetings, where it ghoulishly rests to this day, like a great hideous nightmare. So much for the birth of the Junior Class.

But what was born? Shades of Maher-shalal-hash-baz! What wasn't born? What elemental cosmic talent are we not rich in? What wisdom? What Titanic waves of newly liberated quintessimal Neurene caused mere Scholarship to flee to the mountain fastnesses upon our inaugural?

"Here Genius sits enshrined,
Here dwells in silent majesty
Dread Monarchs of the mind!"

But seriously, we feel that we are getting our bearings, and if we're real good little boys and get up early in the morning for classes, and eschew (or chaw) those Madison street restaurants, and study hard, we may possibly pull through the finals in fairly decent condition.

We are beginning to realize, and are very thankful for it, that the Seminary offers a great opportunity for preparation for a unique work in the Kingdom for every man of us, and we trust this realization will grow more keen during our sojourn within these sacred halls.

The monthly dinners are affording us great satisfaction of body and mind. To dine together, and to laugh and converse with our comrades of the Seminary gives us unalloyed pleasure. The real spiritual strength which comes from the prayer meeting following the dinner is surely binding us all together in one common service of love.

To the daily chapel service we owe our deepest gratitude, for here we may draw apart a little while from busy student life and "meditate upon Him in the silent watches." We have the assurance born of experience that from this service of meditation and worship comes fresh strength for our work. The comfort and inspiration which comes from a liturgical service, in which the true spirit of worship is predominant, is coveted and prized by every man of the Junior Class.

We hope to return in the fall, full of enthusiasm and ready for the joys and responsibilities of another year's work.

The German Institute

Johannes G. Eckhardt

THE missionary work among the Germans in this country began in 1848, in Iowa, and soon made such headway that it spread into the surrounding states. Especially among our German Russians in Nebraska it found fertile soil. At first the men who served as ministers for these new churches were brought over from Europe, but on account of the rapid growth of German Congregationalism, it soon became necessary to have men trained in this country. In order to do this, early in the seventies the Nebraska German Theological Seminary was founded at Crete, Nebraska, where the work of training ministers was carried on until 1882. Through the influence of Professor H. M. Scott and Professor S. I. Curtiss, the trustees of the Nebraska school decided then to transfer the Theological branch of that institution to the Chicago Theological Seminary and to do only preparatory work, training men for the Institute in Chicago. This was faithfully done until 1894, when the school was transferred to Wilton Junction, Iowa, under the name "Wilton German English College." In 1904, however, the Wilton school united with Redfield College, Redfield, South Dakota, and from this school our Institute receives now a large percentage of students.

The first professor in the Institute was Rev. Falk, who began work in 1882. Preparation for admission to regular standing in the German Institute must cover the work of a German academy, or an equivalent, including English.

The aim of the Institute is not only to train men in the German language, but also to enable them to preach in English if circumstances should call for it. The purpose of the Institute from the very beginning was, as we have already noted, to train Christian young men in the common branches of theology and equip them for the German ministry. It is expected that they will go out into the missionary fields of the great Northwest, to bring the gospel of Christ to our German immigrants in their native tongue. It has been fulfilling this purpose right along, and if we look over the records, we will find that out of the 123 graduates a large number of them have done a very creditable work for the advancement of the Kingdom of God on our frontier. At present many of our former Institute men serve large and prosperous churches as ministers. Some are also working in other denominations.

The Institute has now twelve students. All of them are engaged in some kind of church work. Some are connected with our five German churches in Chicago, helping them in various ways; others serve churches as pastors in the vicinity of Chicago, earning in that way part of the means to carry them through school. The students meet every week for an hour of devotion and prayer. These meetings are well attended and are very helpful and inspiring.

Our German work covers a large area. We have over 225 churches with a membership of about 14,000. At the present time, especially, the German Congregational work is progressing very rapidly. From all parts of the United States we receive calls for ministers to serve the new churches that are constantly organized. As things stand now our Institute has a bright and far-reaching future, and it will be a great task to supply the demand, which is greater now than ever before.

The Swedish Institute

David E. Erickson

IN the latter part of the last century large numbers of Swedes emigrated to the United States. As this was about the time of the great religious movement in Sweden, many of these had become Christians. Arriving in this country they did not bury their Christian faith in material interests, but kept on with their religious practices and worship. The Swedes do not easily forget their native institutions and customs and least of all their beautiful language, to which they cling with enduring tenacity. Accordingly, then, when they started Christian work in the United States they naturally carried it on among their own people and in their own language. As a result the Swedish Mission covenant was organized, and in 1885 a Swedish Department was opened at the Chicago Theological Seminary. In 1903 this department was reorganized as a Swedish Institute. This article will present very briefly to the reader the means and methods of activity of the Institute, its function in our Christian work, and its internal conditions and characteristics.

As the Swedish Congregational Church is denominationally a child of the American Congregational body, this Institute is supported principally by the American Congregationalists. Yet larger or smaller sums of money are being raised annually among our own people as contributions to the support of the Institute. Scholarships up to fifty dollars are granted to the students who are in need, and loans up to the same amount are granted on the same condition. The Institute has two regular professors who teach in the Swedish language. In addition the students have the privilege of receiving instruction from the professors of the Seminary, thus enjoying an exceptional opportunity for theological and pastoral training.

The relation of this Institute to Christian work among our people is, of course, very intimate. It is to this place that the young men come when they respond to the call to the ministry. Here they are trained, their views broadened, their spiritual insight deepened. Here they are being fitted for the work which is growing harder and more complex every year. To this place our Christian friends turn for leaders, and so by its very nature it is the headquarters of the Christian work among the Swedish people of America. Since the department was organized about two hundred students have graduated. Of these some few have passed away. The rest are scattered over the world, some on foreign fields, some in the home-land, but the majority are in America among their people.

At present there are eleven students in the Institute. Of these, two will graduate in May. The Institute is closely related to the Seminary, the students sharing in all of its privileges. They live in the Seminary dormitories; they use the library and gymnasium; they take part in the daily worship in Carpenter Chapel; they listen to splendid lectures, and enjoy the privilege of mingling with the entire student body as well as with their own fellow students and professors. Friendships are made which will last longer than life.

The Danish-Norwegian Institute

George Anderson

THE Danish-Norwegian Department, reorganized as an Institute in 1903, was opened in September, 1884; its main purpose being to bring the gospel of Christ to our countrymen in America.

In this, we are glad to say, it has not failed. Students trained here have organized Congregational or Free Churches in many of the states of the Union, and it is not too much to say that the Institute has, in these twenty-seven years, exerted a strong Christian influence on our people all over this country. Some of our organizations have grown to be very large. Strong missionary work is carried on both in foreign lands and here, as our men have gone into both fields. Thus the Institute is represented in Japan, China, India, South America, and Africa. Some of the men have returned to their native lands, acting there as pastors of Free Churches, and not a few have had great success as evangelists. To us this indicates that God has been moving in it all, and He alone shall have the honor and praise for what has been done.

The professors are Reinert August Jernberg, D. D., director, and Otto Christopher Grauer, who is also Superintendent of the Danish-Norwegian and Slavic Departments of the Congregational Home Missionary Society. Professor Jernberg was called to teach in this school in 1885. Professor Grauer was called and began his work as professor here in 1891. For twenty-one years these two men have stood together, each cheerfully shouldering his great responsibilities. Their Christian character and sympathetic understanding soon wins for them the respect and love of their students. The Institute students have classes also with the Seminary instructors. Thus, in the two last years we have met eight of these professors, men who will long be remembered for their learning and kindness.

Our American friends began this work by providing salaries for our professors, and opening their doors for our men. This they have continued doing all these years. For this our Scandinavian churches owe a debt of gratitude which they may never be able to repay, but which they nevertheless feel, and will always remember.

The Danish-Norwegian Institute Roll

Seniors

Anderson, George.
Foss, Christian.
Larsen, Arthur.
Nordstrand, Peder.

Middlers

Huseby, Adolf Olsen.
Jensen, Theodor.
Larsen, Louis Gunelius.

Juniors

Bache, Eivind.
Rasmussen, Karl Wender Halvor.
Rusten, Andrew.
Stangeland, Jens.

The Swedish Institute Roll

Seniors

Cederberg, Edwin.
Erickson, David Emanuel.
Lund, Anders Gottfried.

Middlers

Brodin, Oscar Leander.
Edvards, Gustaf.
Lionstone, Anders Alfred.

Juniors

Cederborg, Axel Henrick.
Dahlin, Edwin George.
Hart, August Edward.
Person, Gustaf Adolph.
Virta, Ivar Adolph.
Winsted, Emil Gottfrid.

The German Institute Roll

Senior Class

Maas, Karl Heinrich Theodor.
Sakowsky, August.

Middle Class

Eckhardt, Johannes G.
Hirning, Jacob.
Rothenberger, Johann.
Wagner, Jacob.

Junior Class

Braun, John.
Hammelmann, Karl Heinrich.
Mertins, Gustav Freidrich.
Schlitzkus, Freidrich Wilhelm.
Treise, Heinrich.
Woller, Wilhelm Karl.

TRAINING SCHOOL RESIDENCE

Dean Florence A. Fensham, B. D.

The Woman's Training School

Beth Chandler

THE best memorial that could be conceived of for Miss Fensham, who passed away on February 15, 1912, is the continuation of the Congregational Training School for Women along the lines she planned for it as organizer and dean. The school had been part of Miss Fensham's very life since its incorporation in 1909, and she had maintained for it the highest ideas, which the inspiration of her personality, her rare scholarship and unflagging zeal had succeeded in realizing. Thus the Training School has been enabled to present a most comprehensive course of study, combined with practical training in equipping young women for service in the church.

The school is fortunate in its affiliation with the Chicago Theological Seminary, which has aided its interests distinctly. The seminary has furnished class rooms, and accorded the use of the Library to the students, while part of the instruction is given by members of its faculty. The curriculum has included work in sociology, which has been taken with Dr. Graham Taylor at the Chicago School of Civics and Philanthropy, and there are courses in religious education, public speaking, psychology, domestic science, literature and story telling. Specialization has been made possible by the accessibility of such institutions of learning as the University of Chicago and the Lewis Institute. The settlement houses of Chicago Commons, Northwestern University and Hull House furnish a means of field work.

One of the most important features of the school is the home life which centers at the school residence on Ashland boulevard, an attractive, substantial building, the gift of Dr. D. K. Pearsons. Here visitors and friends from many parts of the country are entertained, who bring various messages and valuable thoughts. Miss Fensham's presence radiated cheer and helpfulness, and she was able to inspire the same thing in those about her. Her plans for the school included everything that would add to the breadth of its interests devotionally and educationally. The sense of loss to all she was identified with is irreparable, but she has left the sort of an influence that will continue steadfast and stimulating to the work she loved and to the many who were privileged to know her.

Our Fellowship Men

Professor Frank G. Ward

FOR thirty years, more or less, the theological world has been acquainted with the expression, "Fellowship Men." These annual fellowships are offered, subject to stated conditions, for the students making the best promise of efficiency in religious work. Chicago Seminary sent out its first Fellow eighteen years ago.

As a rule Fellowship men have pursued their studies in Europe or in Great Britain. The chief interest has centered in history and in Bible study. In either case the grammar and the lexicon have been the combination key to the secret places of learning. Our advanced work of a theological character has, in the main, followed the literary trail.

The three Fellows of Chicago Seminary now listed in its catalogue are a refutation of the long standing notion that real progress in religious education requires European study. Arthur Pearson Scott, the son of our late Professor of History, is taking his two years' work at Chicago University. While his father turned to Scotland and Germany for his advanced study, the present day choice of an American University is an index to the fact that our own country has made strides in academic research, and is in a position to furnish the thorough-going student the sources and the atmosphere for keen investigation.

The other two Fellows on our list are an evidence that the practical issues of our church life are equally an object for investigation, as are the fine points of literary criticism and philisophical inquiry. Augustine Jones has chosen to take up the study of missions in a scientific way. After a year spent in Edinborough acquainting himself with the fundamental facts of missionary activity, Mr. Jones has started on a year of study of mission fields and stations. This will take him into Asia, Africa, Japan, and other localities. Missionary secretaries have frequently made such tours for the practical advantage to be gained in the conduct of their enterprises, but it is a new thing for a student under the direction of his Seminary to enter into this kind of an inquiry.

Our real "scoop," to use a newspaper expression, is in the appointment of Harry Deiman to a fellowship for the purpose of studying the country church and the religious problems and conditions that maintain in connection with the interest now being awakened in rural life. I would not wish to be understood as making comparisons between the foreign mission fields and our own economic problems. The fact, however, that the agricultural interests are right at our doors makes them peculiarly interesting. Mr. Deiman is spending this semester at the University of Wisconsin. The first part of the school year was spent at the Kansas Agricultural College and in visiting fields that offered opportunity for the observation of rural problems. Here at the Seminary we expect much from each one of these Fellows in their contribution to questions of the day, as they relate to our common civic and religious life.

A Letter from the Home Mission Field

Clarence A. Stone

IT was with no little surprise, and no less pleasure, that I learned that the staff of the Register had condescended to consider me a student still, and to offer me a place in its columns. I am especially glad to feel myself a part of the Seminary, even though it be a small and remote part, and I am looking forward happily to next fall, when I shall be more closely identified with you. I now extend my greetings to students and faculty, new as well as old.

The editor said that I was to make my article "spicy." I don't know about that! I have been shaking my spice box pretty hard for the past ten months, and I fear it is nearly empty; in fact, it never was very full. On one occasion, when a drenching rain had soaked through even to my sermon notes, a blunt old rancher remarked that my sermon was as dry as usual.

I came for summer work only, in company with the worthy editor, and our friend Skentlebury. We were sent into these new fields by the C. H. M. S. as "feelers." When the time came to return to the Seminary last September I had taken root on one of Uncle Sam's free homesteads. Hence I am here still, and will be for a few more months.

I found the people here, for the most part, a splendid, progressive, generous mixture, coming mostly from the Middle West. They are largely people who have had privileges and conveniences, and they appreciate good things as well as others. Most of them are poor, many almost destitute, and therein is one of the difficulties of the Home Mission Boards. They are not satisfied with an inferior preacher, yet they are unable to contribute much to the support of men of experience and ability. Consequently, I am often in the financial state which would warrant my preaching from that text, "Silver and Gold Have I None."

There are also other hardships, as long rides or walks through a storm only to find a cold, empty—I was going to say "church," but that is a luxury we have not, there being but one Congregational and one Methodist Episcopal church building in the county. A vacant store building in one town, a hotel dining room with a Catholic altar at one end in a second place, and a rough, log cook-shack and eating room, used by cowboys, in a third, were some of my chapels. In the latter my pulpit was one end of the dining room table. Each of these places now has a schoolhouse.

These were mere inconveniences, however, and not to be compared to certain disappointments, such as failing to find a person competent or willing to take charge of a Sunday school, until the children had lost interest and the work must all be done over again. Another disappointment is to have some person on whom you had counted refuse to unite with the church because he is something other than a Congregationalist and, I've been tempted to add, "something short also of being a real, earnest follower of Christ." But that would be uncharitable, to say the least, so I've gone on my way asking God for grace and guidance.

On the whole, however, the experience has been both pleasant and profitable. There is something inspiring in being the only pastor in a community, in having the

only church, and in feeling that aside from the Catholic priest, you are the only spiritual adviser in a large field. (My territory is twenty-five miles square.) I think I never could be satisfied to be the rival of six or eight other ministers and churches in a community in which the work could be better and more profitably carried on by one pastor serving a strong united church than by the six or eight serving churches weakened by division and rivalry. How long will the Christian Church continue to be her own worst enemy? It makes me want always to seek pioneer work either in the home or foreign fields.

Yet that same rivalry creeps in on these home mission fields in spite of the fact that there is room for all. There are one or two denominations that will crowd themselves into a small community where there is already a representative of another church and where there is not support for one pastor, in preference to taking a needy and unoccupied field. Their men will stoop to acts in the name of Christianity that the average business man would not think of, such as stealing members or churches. The latter has been done in this state, by the use of pure unadulterated falsehood, followed by a revival under the leadership of the perpetrator. They make the advancement of their church the end, the means, anything, with Christianity left out entirely. I am glad that the C. H. M. S. tells us to go in only where we see an actual need and where we are wanted.

I have the privilege of being the pastor of two of the four Congregational churches in this county, having helped to organize them. I was the only pastor delegate to the first Sunday School Convention in the county. Being the only visiting pastor, honors were heaped upon me until I thought I should fall in disgrace beneath the load. Before I had time to get my breath, let alone brush my hair or my shoes, after having traveled all day, I was drafted to respond to two addresses of welcome made by Sunday school superintendents of the town. They made what we used to call "canned speeches." I made a few, I think they would be called "irrelevant," remarks, about the beauty of the city and the hospitality of the people. (I had arrived after dark and without supper found my way by various inquiries through muddy streets to the Convention place.) Throughout the Convention I served on most of the committees and was called on for speeches, until my head was fairly turned. Then I would remember that I was the only visiting pastor, and have to come down from my perch.

Besides the inspiration of a pioneer field and getting in on the ground floor, there is ever before me the majestic beauty of lofty mountain scenery. Three ranges of mountains rear their noble heads above me day and night as symbols of the mighty majesty and eternal power of their Maker and mine. Then, again, as I looked during the splendid autumn upon the glorious sunsets that were painted day after day for my especial benefit, I was compelled to cry out with the psalmist:

"The heavens declare the glory of God;
And the firmament showeth his handiwork."

College Men and Seminary Training

W. W. Dale

SOME men go to college because they are sent, some because they find this the next step in assisting other members of the family to reduce the proportions of the pocketbook of an easy-going "dad," some to learn a life trade or acquire an opening wedge into an easy job, some for so-called "culture and polish," some to discover what they are best fitted for, and some definitely to gain what will contribute most to a life already consecrated to ideals of service, high purpose, and enduring ends.

The four years of college do a quick sifting. "Sent ones" become tired, pocketbooks reduce too fast, the call of the trade creates impatience, too much "culture and polish" debilitate, hoped-for discoveries fail to mature, ideals lower, purposes lower, and enduring ends vanish. The senior class is but a fraction of the freshman class of four years ago. Not all who have stood the test are pure gold, but on the whole the best have lasted through. To those whose plans are steadfastly set for graduation and the completion of a course the threefold contribution of practical training, personal development, and world view, should come.

This does not always come, for too often the practical training is emphasized merely as a means for selfish ends, and without design as to its value to society, or as an influence in the making of a personality. In constant combat with this merely material attitude toward education in the institutions of advanced study is that spirit of lofty purpose and zealous effort which gathers round the ideals of higher learning and permeates the halls and class rooms.

This is often termed "atmosphere," and well so, for it surrounds the institution and fills every nook and corner. The soul breathes this, and is strengthened thereby. It marks a high level and consequently a clearer and more distant view of life. There is deeper insight and wider outlook. The horizon recedes. Farther than ever before the influence and results of one's activities and attitudes are seen to reach. What yesterday seemed to have but the day's or hour's significance now is understood to have values that are eternal, and what yesterday affected merely Tom, Dick and Harry now is seen to affect personalities related to, and interacting with, other personalities in a thousand different ways and with abiding influences. New and eternal values are imputed to the relations and activities of daily life, and the contact of person with person comes to be of high importance. Life is exalted to its proper estate.

To some college men come these ideas and ideals which move them to desire more fully to know life and to be better able to interpret it, to help adjust inequalities, banish ignorance, raise hopes, and open the eyes of people to their heritage of present possessions and far destiny.

The Seminary means opportunity to him who would acquire a liberal equipment for service. It is marked by vision and practicality; vision which sees beyond temporalities, is not overcome by obstacles, senses victory in apparent defeat; vision, which gives to the human soul its true value, and thus strives for its release from slavery, of whatever kind that may be; vision, which sees God and understands the

revelation of His heart, and realizes the significance of this for human life. The very values thus understood compel an active and practical interest in the daily affairs of men.

The Seminary prepares in a practical way for the meeting of man and man, for the understanding of the problems of daily bread, of a coat for the back, and a roof for shelter; of economic pressure, social injustice, and political unfairness. As part of the time is spent on the study of the development of religious consciousness of the race, Bible interpretation, philosophy, history, psychology, preaching, so part of the time is spent in practical sociology, personal and group investigation of the nooks and corners of a big city—and what may seem to be mere theoretical training is linked up with practical study and definite application.

But some one exclaims, "Three years in addition to a college course!"

If one is to count for much he must prepare much. His future value will depend largely upon his preparation. And anyhow one is living all the time. Training does not mean abstraction from life—it means for the time being simply placing much emphasis on the preparation side of one's life in order that a little later he may profitably place large emphasis on the service side of his life.

The needs of the world constitute a call to college men to prepare themselves for service. The Seminary offers the opportunity.

Do Ministers Know Men?

W. A. Minty

IT is not unusual to hear it said that the minister of the Gospel is a man apart from other men, that he lives in a different realm and takes a very narrow view of the world in which the average man lives. This idea, however current it may be, is far from being true. Ministers as a class do not live apart from their fellowmen. As compared with men in other occupations, they mingle even more widely with men outside their own profession. The fact that the minister's world is one of wider and far more varied interests may have given rise to this idea of a minister's life being one apart. But that he lives more truly in the world, in the larger world of mankind with its varied activities, its higher interests and its social demands, than do those whose interests are limited by their activities in secular relationships, is not hard to believe. The question might far better be asked, Do men know ministers? And would we not here find the limitation to be that of the very narrow world in which the average man lives. In the discussion of this question let several things be noted.

First, then, the men of the Christian ministry do not come from a class in any way distinct from the great body of their fellow-citizens. The Christian ministry is not a heritage passed on from father to son through succeeding generations. Out of about forty students in our English Seminary at the present time only four are sons of ministers. On the contrary, these men come from the most surprisingly varied ranks of life. It is not probable that any other profession can show anywhere nearly so wide a divergence in the sources from which their membership comes as can the Christian ministry. An inquiry into the history of the members of one of the Seminary classes resulted in the following information as to the variety of occupations in which they had been engaged. Nearly all had been engaged in two or more lines of activity apart from their special training in college or university. They have been factory-men, salesmen, clerks, traveling men, school teachers, farmers, Y. M. C. A. secretaries, railroad employes, and director of athletics; one had been in the nursery business for eight years as buyer and salesman; another had been a vine-dresser, teacher, and waiter; one a baker, factory-man, and Elevated Railway employe; another a coal miner, worker in steel mills, and member of corps of surveyors; yet another an insurance agent, clerk in a mail-order house, and railroad office employe; still another had been a woodsman, teamster, and a regular delegate of the Trades and Labor Council of a growing city. Every man had had unusually good opportunities for meeting men. In fact, these students who are to be ministers of the gospel were just plain men among others with nothing to indicate that they were ever likely to become men apart from their fellows. So we assume there is nothing in the sources from which ministers come which would determine them as men unlikely to mingle with and know their fellows.

Again, the ministry is not in its very nature intended to keep the minister apart from his fellowmen. The day of the cloister is gone. No one, much less the minister himself, holds that his place is pre-eminently in his study with his books. His study is as much the great currents of life which surge about him as the currents of thought during the centuries, and his workshop is his parish. The very

ideals of a minister today call him out imperatively into the midst of men. He sc interprets Jesus Christ, and he so understands the gospel, that he must of necessity put his life alongside of those of his fellows. What ground is there left then upor which to argue that the minister does not know men, if in the times of stress anc need he goes to them, talking and working with them, voting with them, and fight ing by their side?

It also needs to be remembered that the mission of the minister is a far broader one than that of any other professional man. The teacher meets the youth, the lawyer meets the property-holder, the politician has to do with the voter, but the Christian minister has a mission in the interest of all. His ministry is in behalf o the aged, the young, the strong, the weak, the sinning, the sick, and the dying. He cannot spend all his time with business men nor with factory men. He must be God's messenger to the aged, the sick, and the unfortunate. He must be as a teache from God among the children and as a friend who would counsel the youth. The minister's task is far greater than merely to mingle with men on social and politica occasions, and to jolly with them across the banqueting table, greater even than to share with them the conduct of public affairs; and if he knows less of this than some other men, it is because he must needs know so much more of other things equally imperative, and which, without his attention, would be disregarded at great cost to the world. It may be held that the knowledge of the minister, as to business lines and political machinery, as to industrial assets and commercial achievements, has its essential limitations, but the minister of today has a unique knowledge of human life in the large which gives him a prophet's vision of the citizenship for a new and better age.

Once more, the counter-charge may well be made that men do not know ministers. The so-called man of the world is a man of a pretty small world after all. And if it be true that what he knows concerns in the main his business affairs his political party, or the news on the stock exchange, with the theater and the base ball world thrown in, then it is not difficult to see why he should know so little of the minister of the gospel or of the larger and more vital interests that make the minister's world an unreal one to him.

Great numbers of men are altogether in the dark as to the kind of men min isters are and as to the character of the work they are doing. While they are amassing wealth and multiplying commercial machinery, the men of the ministry in the face of great indifference, are conserving the higher values of manhood and citizenship.

Our Seminary for Talladega Men

Eugene C. Lawrence

FOR many years Talladega College has been represented in the Yale Divinity School, but comparatively little has been known about the opportunities offered for students in this great Seminary of the Middle West. It is my good fortune to blaze a trail, which, in view of the unparalleled opportunities here offered, I hope shall ever be kept fresh.

The fact that Chicago Theological Seminary is located in this great cosmopolitan city makes it, from a student point of view, a desirable place. Here many forms of social and religious problems may be observed and studied in a most practical manner. This gives our Seminary a peculiar advantage.

Chicago Theological Seminary is not only cosmopolitan in its surroundings, but also in its constituency. We have here professors and students from all the leading sections of this country, and from Europe and the Orient. Such daily association cannot but make for the broadest outlook and sympathies.

The difference in temperament and thought between the North and the South is very evident, but despite this fact, neither in my class work nor otherwise have I at any time been shocked by a radical or destructive interpretation of the Bible, as have some of my friends coming from the more conservative section of our country, to the fresh and free atmosphere of Northern life and thought. But in the meantime I have been gently led on in what I conceive to be the most modern, and, at the same time, the most constructive of religious teaching.

This cannot be due to any extraordinary genius on the part of the writer, but is to be attributed to the fact that the method of approach here links itself to the basis of my previous courses of study.

Quite as important as any, especially for Talladega students, is the fact that here a newcomer is received into the student fellowship with a warm feeling of sympathy and interest. The professors welcome the new student with a frank cordiality which is an attraction in itself. I shall never forget the impression a certain professor made on me the first day I entered the institution, when he greeted me with a pleasant smile and warm handshake. This I found to be the general spirit of the place.

For these reasons I am very desirous that mine shall be the experience of a continued line of students from Talladega College.

Safford Nordstrand Nweeya Edvards Babcock Dale Krueger Tokas Sakowsky

The Y. M. C. A.

THE most comprehensive organization of the student body of the Seminary is the Y. M. C. A., embracing as it does the whole undergraduate fellowship. By its very inclusiveness it thus becomes the natural instrument for the expression of local student activities, and for the promoting of those wider interests which make for warm inter-seminary relationships, and which align the organization here with the whole college Y. M. C. A. world movement.

It is the feeling of the writer that more largely than in the past student matters of general interest should be directed and controlled through this organization, since it already has the machinery necessary for the carrying out of student plans and purposes. An economy of management would be the result of such co-operation, and a ready means of expressing our desires made use of.

Our work thus far has been of real value to Seminary life. The reading room is directly under our charge. The Annual Inter-seminary Banquet is managed through our representatives. Delegates are sent to prominent conferences, such as those held at Oberlin and Peoria this last year. Improvements were made in the "Gym." through our treasury. Dues are paid to the state association. Visiting officers are brought into touch with the men here through our arrangements. The fund toward the support of our missionary in South Africa is raised through the Y. M. committee.

This résumé of our work indicates something of what we are doing. Yet the need appears for a widening of our plans. There should be a more general acceptance of responsibility for three special lines of activity which space permits me only to mention; first, missionary, so that all the spirit of missionary propaganda, enthusiasm, and world view, will not seem to reside only in the Volunteer Band; second, athletics, applying both to the regular Seminary teams and the promoting of various sports for general enjoyment; third, social, in which, without competing with the monthly Seminary supper, we can draw closer together, and promote the feeling of fellowship among Institute and Seminary men, resting on the basis of our common life purpose.

We face a new year with all the possibilities it holds for self and group development. New opportunities will open for us. If it becomes necessary to enlarge the scope of our work, and to undertake plans not among those already mentioned, we stand ready to accept the new responsibility. A hearty co-operation and spirit of loyalty will make for a glorious year. We approach it with enthusiasm.

The Student Volunteer Band

L. P. Putnam

THE Student Volunteer Movement for Foreign Missions is well represented i the Seminary by a Band of ten Volunteers, including two students of the Con gregational Training School for Women. In general, the work and the aim o the Volunteer Band is to make a study of foreign missions, to promote this stud among the students, and to extend as far as possible a personal interest in the wor of the foreign field. In all its activities the Volunteer Band attempts to emphasize tw things; first, the great need of strong men and women on the foreign field; secondly the great need for pastors in the home-land to be well informed regarding the world program of Jesus Christ. The Band meets each Friday afternoon from two to thre o'clock in the parlor of Fisk Hall. The ordinary program for these meetings i characterized by the devotional and educational elements. At present a study o "The Foreign Missionary," by Arthur Brown, is being carried on.

During the year a number of open meetings have been held, among which wer those addressed by Mr. F. A. Robbins, of the Philippine Islands, the Travellin Secretary of the Student Volunteer Movement; Mr. George X. Miller, of India Mr. Charles Maas, who told of the celebration of the centenary of the ordinatio of the first missionaries of the American Board; and Mr. H. W. Chamberlai who gave an account of his settlement work in Hawaii. In this connection shoul be mentioned the very remarkable course of twenty lectures on Chinese religion given by Dr. Arthur Smith, of China. These lectures were attended by the who student body and their value can hardly be overestimated.

Dr. Cornelius H. Patton, Home Secretary for the American Board, spent a da and a half in conference with the Volunteer Band and individual students, resultin in much real help to all.

At present the Volunteers are preparing a large world map upon which will b marked by Seminary colors all the mission centers in which former students of Ch cago Seminary are laboring. When ready, this rather striking exhibition of missio geography will be hung up for inspection. The bulletin board is another live means of which the Band avails itself for the dissemination of missionary intell gence. The Volunteer Band is an important agency for the promotion of inte seminary and inter-collegiate relationships throughout the city and suburbs. O Volunteers are actively interested in the work of the Chicago Student Volunte Union, being represented on the staff of officers by the Treasurer of the Unio Chicago Seminary was instrumental in the promotion of the Student Missiona Conference, held at Naperville, February 9-11, and was represented there by twel delegates.

Volunteers

Ernst T. Krueger, Leader.
Chas. W. Boardman.
Paul S. Nweeya.
Percival C. Packer.
Karl H. Maas.
Gustaf Edvards.
Miss E. M. Mosher.
Miss Grace Towner.
Mrs. Karl Maas.
L. P. Putnam.

The Great Centenary in Salem, Mass., Tabernacle Church, February 6, 1912

Charles Henry Maas

FEBRUARY 6, 1812, the American Board assembled in the old Tabernacle Church at Salem and ordained the first five missionaries from this country. They were: Adoniram Judson, Gordon Hall, Samuel Newell, Samuel Nott, and Luther Rice.

In commemoration of that early ordination, after exactly a century, again five missionaries were ordained. Among them was the writer of this article, who with his wife is going to leave for the Marshall Islands this coming June.

Of historical significance were the bass viol, the same which led the singing a hundred years ago, and the mite box, used in women's meetings in 1812 for collecting the gifts for the first missionaries, which were on exhibition. The Salem Oratorio Society rendered beautifully Handel's "Hallelujah Chorus." It is estimated that thirty-six hundred people were in the audience.

The church was warm and bright with beautiful decorations; lilies and palms were massed on either side of the pulpit, and as a background a huge American flag, with the colors of mission lands alternating with the Stars and Stripes, hung in graceful folds along the gallery rail.

The program for the three sessions, carefully arranged by the pastor of the church, Dr. Clark, and his willing assistants, moved forward with dignity and impressiveness, and nothing which could add to the comfort of the guests was left undone.

The council met in the morning for examination of the candidates. The salutation of the pastor, Dr. Clark, welcoming the council to the church, voiced at the outset the cordial hospitalities of the day, which were further emphasized by a welcome to the city from His Honor, Mayor Rufus D. Adams. The ordination exercises came in the afternoon. The five men occupied the same settee used by the "Immortal Five." The opening address was given by Dr. Clark, his subject being "The Situation and the Scene of One Hundred Years Ago." The ordination prayer was offered by President Fitch, of Andover Seminary, and it was a tender and heart-stirring act when he commended the missionaries to God and the ordaining hands were laid on their heads. Secretary Dr. Barton gave the charge, and Dr. Herrick, of Constantinople, extended the welcome and fellowship, respectively, of the churches and of the American Board. Then followed the greetings of the Board to the missionaries by President Capen. In the evening the principal address was given by Dr. Newell Dwight Hillis, who spoke on "Christianity, a Religion for Paganism at Home or Abroad," and held the audience captive.

Following this address, each of the new missionaries in turn was introduced by Secretary Brewer Eddy, and given opportunity for a few words concerning the motives and purposes with which he faced his life work. With an impressive prayer led by Rev. A. C. Bacon and the benediction from Dr. Clark, the council was dissolved.

The Theological Club

IN THE days of the long ago, when the Theological Club was first organized, its name was perhaps indicative of its activities. We presume to think at least that in those days the Creation was a mooted theological question rather than a geological one, and the Doctrine of Evolution was scourged with rare vehemence or lustily defended, and Original Sin in all its depravity received its due consideration from the orthodox and the doubly-orthodox alike.

By what metamorphosis the idea underlying the activities of the club underwent such a radical change, while its name was retained as a vestigial remnant of a glorious past, is not known, save that in a period not too remote for memory, the club was so weakened over the change in its functions as nearly to have died. But its distresses were relieved, and with anxious nursing and much changing of constitutional clothes the organization regained its lost strength and began anew.

The purpose of the club is to furnish a literary center for the Seminary, and hence it has widened its scope of work so as not only to discuss purely theological questions, but to include the usual activities of a college literary and debating society. The Theological Seminary being a professional school, its work is essentially post-graduate, and like all such schools there is the danger of over-professionalizing, both in the curriculum and student activities. There is, therefore, a real place in the Seminary for a literary club, meeting once in two weeks, where students may lay aside shop topics and indulge in the singing of old college songs, in the enjoyment of a purely literary program, or now and then in debating upon some critical political problem of the day.

The club elects new officers at the end of each quarter, thus giving ample opportunity for a large number of students to be actively interested in its management and leadership. The attendance at the meetings has demonstrated the usefulness and enjoyment of these bi-weekly gatherings, and in spite of innumerable Seminary activities, even more numerous than at college, the future should hold a real place for the work of the Theological Club.

PRESIDENTS

First Term	Dudley J. Miller
Second Term	Ernst T. Krueger
Third Term	W. H. Skentlebury

Musical Activities

George C. Safford

IT is a common delusion around this Seminary that we are busy; but we are not too busy to sing. Many activities demand our time and interest, and music has a decided place.

Our greatest musical opportunity is afforded by the chapel exercises. That half hour at noon, in which we unite in a beautiful devotional service, is one of our richest blessings as students. What makes it so impressive? Is it the beauty of the room? Yes. Is it the word of inspiration from the Bible? Yes. Is it the quiet waiting before God while being led in prayer? Yes. But all of these elements, and others which enter into these services, would leave a feeling of incompleteness without music. The solemn tones of the rich-voiced organ greet us as we come in. Usually we have a special number, vocal or instrumental, which is sure to be appropriate, worshipful and inspiring. The hymn will be well chosen and worth singing, so that all will share heartily in its message. Then that quiet moment at the close of the prayer, while some beautiful and familiar hymn is played softly as a response—how it takes up the note of the day's devotions and clinches its message with the power of melody. As we pass out to the strains of the postlude, we feel that music has been the factor which has unified, beautified and completed all the rest.

There is plenty of music here in addition to that mentioned. The Glee Club, which frequently contributes a noble anthem to the chapel service, also helps to liven up some of our various gatherings with music of a lighter nature. The weekly rehearsals of the club furnish a rare opportunity for study of the best chorus music, such as every pastor does well to be familiar with. In addition to the Glee Club, we have the Seminary Quartette, which long since made its fame eternal by its fine work in both sacred and secular music.

Many who feel the need of training in sight reading are finding much profit in the singing classes. We appreciate the opportunity we have here of gaining at least a fair knowledge of the art of singing. Another class room privilege along the line of music is the course in Hymnology. Its title designates its nature, and it is one of those practical courses of fundamental importance.

A unique musical advantage is the annual series of Artist Recitals, given by the best musical artists of Chicago, in the chapel, an ideal hall for chamber music. Sometimes these recitals have been furnished by groups of artists like the Ludwig Becker String Quartette and the A Cappella Choir of Northwestern University. Or we hear the best individual talent, like Tramonti with his harp, Gustaf Holmquist, the great singer, or Kortschalk, the violinist. A series of such concerts each year affords us a glimpse of the very best there is in the world of music at but a nominal cost.

We must also mention the New First Church in connection with our musical activities, for the interests of that institution are in a way closely allied with those of the Seminary. Among other presentations, for example, the Elijah and the Messe Solennelle were some of the treats of the winter.

The secret of all this is hidden in the little word "Smith." In all of these activities—chapel music, choir and Glee Club, quartette, class work, recitals and

concerts—the director and inspirer is that same busy man, Prof. H. Augustine Smith. He can sing, he makes others want to sing, and he is especially qualified for leading in church music, and for teaching young ministers what church music ought to be. In all this work he is ably assisted, so we all say, by Mr. King, who has the same spirit and ideals.

So we are better, happier and stronger as men and as ministers because our training is received in such an atmosphere of song. Musical activities in the Seminary are profitable for fellowship, for spiritual help and as training for work. We appreciate all this, and regard these privileges as among the most permanent and enriching influences of our student life.

SEMINARY QUARTETTE

Hill Dale Boardman Hawkins Minty Parr Horning
King Hart Krueger Hanna Putnam Safford
Tokas Babcock Smith Kvaas Grey

GLEE CLUB

Dale Byles

Grey Krueger Horning

BASKET-BALL TEAM

Athletics

Alfred D. Grey

THERE are many things which combine to make life pleasurable as well as instructive in a theological seminary, and one of them is athletics, for the theologue, as well as any other class of student, enjoys healthy sport. Put him in a "gym" suit and he will act like any other mortal. He will stick out his chest, put the levers on his biceps, and he may even turn a handspring or two. In short, when the gym suit has been donned a few times, all his undergraduate proclivities come back to him and he puts down athletics on his program as a matter of course. And, strange to say—and yet not strange—the glamor does not wear off, for after the intricacies of some obscure passage in the Book of Methuselah have been ably solved and the hour is finished he makes a sprint for the "gym" and goes through a course of exercise decidedly orthodox in its severity.

The gymnasium of the Chicago Theological Seminary is not a place mentioned only in the catalogue. It is an actual, living factor in the institution. At half past four o'clock, week-day afternoons, many scantily-garbed stalwarts may be seen making their way to the fifth floor, where they immediately begin a course of exercise calculated to work down the superfluous avoirdupois which has been collected here and there at the Madison Street restaurants. And their labor has not been in vain. Only Minty and Kvaas are still suffering from "corpulentus maximus," and we hope even for "smaller things" from them. On the whole, under the leadership of our instructor, Mr. Hill, the work has been very satisfactory, and we hope next year for a larger squad and redoubled enthusiasm.

The basketball season has been fine! We have had real sport and entertainment. There is nothing so invigorating as a good workout on the floor, in which you try to do all sorts of physical stunts—twist yourself up in a knot or make your head do service for your legs, especially when Horning is guarding you. In no time you are exercised, your body in a cloud of steam, and then comes the joy! For the men on the floor it has become a moment of anticipation—turning on the hot water. Oh, that delicious shower! And after it, that bracing rub-down! And after it is all over you stretch out your arms, take a deep breath and feel like a new man. You gaze into the mirror in self-inspection and realize that you have put Apollo's ruddy beauty to shame.

The relations which the team has fostered with the other schools during the league games have contributed to the cause of inter-seminary friendship. One makes some strong friends on these little trips among the men who are directing the vigor of their bodies into the channel of their consecration, athletes for Christ. We hope that from year to year athletics will link stronger and stronger this brotherhood which has grown up among us.

Calendar

W. H. Skentelbury

WE have not attempted to give all the events which have distinguished this remarkable year. Great men have come and gone, leaving behind lasting impressions, and many things have occurred which have stamped themselves upon the life and character of our fellowship; but many of these must be omitted, owing to our limited space. We have, however, sought to give the outstanding events of the Seminary Year.

September 25—Hulburd arrives; hires a cab to see the sights.

September 27—Students matriculate. Prexy, Middlers (and others) adjourn, for a conference, to the West Side Baseball Park.

September 28—Classes begin. Prexy (without moustache) mistaken for a Junior. Professor Bisbee delivers the opening address. Subject, "The Recovery of Virility by the Church."

September 29—Seniors begin to uncork old masterpieces for Professor Blanchard in Preaching 3.

October 3—Babcock arrives from his mission field in Topeka (Montana).

October 5—Professor Oxtoby wanted at the phone by a feminine voice, but does not refer the matter to the New Testament Department.

Professor "Happy Always" Smith and Roscoe King organize the Glee Club.

October 7—A lady's bust delivered for Professor Robinson. Some mistake!

October 9—First monthly "fellowship" supper and prayer meeting.

October 13-16—Fourth Brotherhood Convention brings many prominent speakers and visitors to us.

October 17—Sixty-fifth Annual Meeting of the American Missionary Association at New First.

October 17—Dr. Arthur Smith begins his four weeks' course on Comparative Religion, followed by his Alden lectures.

October 18—A pair of blue eyes from Canada added to the office force.

November 14-21—Dr. C. P. Gregory of the University of Leipzig, Germany, gives an evening course of lectures.

November 29—Thanksgiving dinner at the Training School brings home cheers to lonesome theologues.

December 4—Exams. in Church History and other subjects.

December 5—Miss Colman puts some modern brass tacks in Emmon's pulpit.

December 12—The Junior paper lost on the rocks.

December 18—Percy leads the basketball team in a cross-country in Oak Park. The Training School entertains the Seminary at a Christmas party.

December 19-22—Christmas Exercises at the Chapel.

December 22—School closes. Men leave to cheer lonesome friends and to tell Prexy's stories.

December 27—Byles expounds his Napoleon theory.

January 8—Back at the grind.

January 11—Professor Beckwith confesses in confusion his typewriter's total depravity.

January 14-20—Nweeya sick; no letter.

January 15—Public Oral Exams relegated to tradition.

MORE CLASS-ROOM IMPRESSIONS

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January 21—Nweeya receives letter and photo; recovers.
January 30—Seminary observes Day of Prayer.
February 6—Mr. C. A. Maas ordained at Salem and consecrated as missionary to the Marshall Islands.
February 8—A new box of The Fundamentals arrives.
February 13—Prexy reports his terrible experience in the West "thawing" the car pipes.
February 15—Inter-seminary banquet at Maywood. The sad loss of our beloved Miss Fensham.
February 28—Mid-year exams.
March 1—Seniors begin to worry over their Theses.
March 4—Allen becomes father of a ten-pound boy.
March 5—Basketball team reports an unbroken record for the season. Cheer up!
March 12—A terrible snowstorm. Professor Walker delayed 23 mintues 10 seconds.
March 13—The Post-Graduate Department holds a closed session in 405. Adjournment through the transom.
March 15—Graft! Reserve books overdue; E. T. K. bribes Miss Sears with chocolates.
March 26—Dr. Beckwith disappoints Willoughby by forgetting his Theism. Middlers entertain Training School.
March 27—Mr. Ander decides pajamas of parlor furniture need laundering.
March 28—Dr. Gunsaulus begins his spring lectures.
April 2-5—Passion Week Services at the Chapel.
April 9-12—Easter Week Services at the Chapel.
April 16—Nineteenth Triennial Convention opens.
Prof. Henry H. Walker inaugurated as Professor of Church History.
May 5—Anniversary Sermon.
May 7—Examinations.
Ordination of Parr, Babcock, Boardman and Skentelbury.
May 8—Alumni Institute.
Banquet.
Final Seminary Exercises.

Are you looking for a place,
Where they set a good hot pace,
And the laggard cuts the race?
Yes.
That's where we go.
Where?
Chicago.

Are you looking for a bunch,
That's got a modern hunch,
With an Orthy Doxy punch?
Yes.
That's where we go.
Where?
Chicago.

Are you looking for a school,
Where they keep the Golden Rule,
And the drinking water's cool?
Yes.
That's where we go.
Where?
Chicago.

Are you looking for Sem,
Wher every prof's a gem,
And the grub is—ahem!
Yes.
That's where we go.
Where?
Chicago.